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# SOCIAL PROGRESS

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MAY

1936



# SOCIAL PROGRESS

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## Hopeful Philosophy

**P**ROBABLY more people fail from sheer discouragement than from any other cause. The discouraged prophet goes out under the juniper tree and thinks that he wants to die; the discouraged Christian neglects his church; the discouraged business man, sometimes, dies of his own hand. What interesting reading a "History of Discouragement" would make!

What humans most need is a sound philosophy of life. That is the reason that the Bible begins with God and ends with the Kingdom of God, and why the Church of Christ is the supreme institution on earth. You could give to many humans many things and many opportunities, but they would soon be back for more things and with no desire for opportunities. Their main lack is within.

One of the most hopeful things about the race is that it persists in thinking. Man is a reasoning animal that frequently acts in a very unreasonable way and sometimes in a very sensible manner, and, usually, takes the new idea that is better than the old. Ignorance is a great handicap; that is the reason that Jesus had such profound faith in the truth. One ought to read the morning paper. It is full of information, misinformation, and contains an up-to-date commentary on the doctrine of "Total Depravity." In it, one discovers what type of a world it is in which one is living. It is folly to attempt to escape the cold, hard realities of life. Some people drink alcohol for that purpose and awake

to a realization that the realities of alcohol have made the troubles of life more real. Who can read the morning paper and not find his soul moved with compassion for the under-privileged, with hatred of injustice, and by the ever-haunting consciousness of the sin of the world?

If a man reads nothing but the morning paper, he will become a confirmed pessimist and "of two evils will choose both." An intelligent reading of history will alleviate the tendency to pessimism. There is a gulf stream of hope, in history, that tempers the chill of despair. Somehow, great anti-social evils like great wild beasts of the past, have a way of dying out. They cannot survive great changes of climate. Private warfare, human slavery, ecclesiastical thumbscrews are gone, and child labor is on the way. One of the most encouraging things is the constantly growing demand for soap. There is apparent a growing passion for cleanliness. The "odor of sanctity" was, at one time, a badge of spiritual superiority—now a disgrace. Why this unquenchable passion to be pure and see God? Read the Bible and find the reason.

Read the daily paper to discover how dirty this world is, history to see that it has been gradually cleaning up, and the Bible for the reason. Isaiah said, "God shall send His righteousness and praise before the nations of the earth." Jesus said, "My Father worketh hitherto and I work." Here we find the most hopeful philosophy ever presented to the human mind—the revelation of a living, caring, working God who gives all He has to redeem from sin. Our faith for humanity is not in political parties, in great universities, in ecclesiastical organizations but in Almighty God with His Gospel.

No man who is held by the Christian philosophy of life will ever yield permanently to the spirit of despair. No man with a robust Christian faith in the intelligence of his fellows, in the vitality of the Gospel, in the indwelling Spirit of God will ever be willing to capitulate to the forces of evil, but will, with a glad heart, strive to build God's great Kingdom out of the little kingdoms of this earth. In this faith, shall we carry on with the great joy of knowing, having, living, teaching, preaching this great God-given philosophy of the redeemed and the abundant life.—J. A. S.

## We Are the Dead!

### WE ARE THE DEAD!

A few short years ago we played  
As boys upon the village streets  
And in the shaded lanes  
Of half a hundred lands!

WE DREAMED—of love and home,  
Of deeds of skill and fame  
Wrought by our brains and arms  
In school, in office, and on verdant farms!

WE LOVED our dreams as others loved,  
And, lo! the budding vision of the one  
Whose life should share our joys and griefs  
Made Youth divine!

WE DIED—mangled and marred  
By shell and bayonet, by flaming fire,  
Hurled by our fellow-men—  
By youths, who dreamed, and loved—  
And died—as we!

And here upon the shell-torn, mud-deep fields of France  
we lie—  
A sacrifice to human blindness and to greed. We die  
HOW USELESSLY!  
HOW VAIN!

—*Josiah S. Watson*, former private and reserve officer,  
*in the New York Christian Advocate.*

# I Refused to Speak

## *A Meditation*

BY THADDEUS ELMORE ALLEN\*

LAST week I declined an invitation to make a Memorial Day address at one of our cemeteries. Gold Star Mothers will be there, and the National Guard, no doubt; perhaps an American Legion Post or two, and Boy and Girl Scouts. I am not going because two men, whom I knew, forbid it. One of them was a young Canadian infantry officer; the other a homeless man whom I buried in the potter's field. Each man had a question; each man died without finding his answer; and because of them, I am at home this afternoon away from the headstones and flowers, away from the throng about the graves of our soldier dead.

First, an officer's training camp as it was in the summer of 1918. There are the barracks of raw, white lumber, each like its neighbor, with the clean company streets in between. There we are, hundreds of young men, taken from colleges, offices and shops, still awkward in our new uniforms. We are drilling, studying, training with deadly seriousness. In a few weeks we almost forget civilian life.

Just before we are to graduate, there is a series of night manoeuvres to test our skill. We divide into two imaginary armies—the reds and the blues—and the reds are to stage a surprise attack on the blues' trenches. It is a hot night, with no wind stirring, and a hard, white moon looking down on us. We wait in our trenches until the simulated artillery barrage is over, and then we go over the top. We walk at first, taking advantage of any cover, using that advance formation which looks more like men taking a stroll than troops charging. Our West Point officers, acting as umpires, are watching us as we march forward. One of these instructors comes to us. "Gentlemen, you are dead," he announces. "The enemy machine gun fire from the first emplacements would have wiped you out a hundred yards back." So

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\* Pastor Redeemer Presbyterian Church, Detroit, Michigan. Reprinted with permission from the "Presbyterian Tribune."

we drop out of the manoeuvres, and sit on the ground. There are about twenty of us who have been "killed." The night is baking hot. In front of us about a half mile, the sham battle is going on, silently, but with deadly intensity.

Here we are—twenty "dead men." An eerie feeling sweeps over all of us. Each one of us was thinking, "If these manoeuvres had been real war, we would not have been sitting there. We would have been twenty men dead or dying; some of us killed cleanly and decently, some of us with broken backs, some of us spitting bloody froth from punctured lungs, and some of us with arms or legs mangled, thrashing in the dark like wounded animals."

No one moves or speaks for what seems an eternity. Here we are; twenty men "killed" by an imaginary war, yet alive, breathing, thinking. After an age of silence, one of us laughs. "Twenty dead men," he says. "That officer was right. We're all dead."

Some one lights a cigarette. Then several of us laugh and begin talking hurriedly. We are anxious to break the spell of that moment, when, for a flash, each one of us had seen himself as dead. Two or three of us pull our shirts off our shoulders and sit, naked to the waist, grateful for the slightest movement of air on our backs.

### **We Must Die—Why?**

The man who had spoken first was a young Canadian officer, sent to us as an assistant instructor in bayonet drill. His back shows a terrible scar, an old shrapnel wound which started under one shoulder blade, curving over toward his spine, and running down through the muscles almost to his waist. It is in the shape of a rude question mark.

"Yes," he continues, "we're all dead. I'm dead and so are you." He speaks without bitterness, quietly. "I don't mind it much. All my friends are dead. And now I'm here to teach you chaps how to bayonet the Heinies." He shivers, although the air is over-hot. "They don't want to fight any more than we do. They're not such bad fellows." He stops suddenly, and God knows what memories of trench warfare were flashing through his mind. And, then, real passion breaks through his voice. "Why is it? Won't anybody tell us why we must die? We're dead men, all of

us,—God knows that's bad enough, but listen!, we're dead, and we don't know what for!"

He rises and ties the sleeves of his shirt about his neck, so that it hides that terrible question mark of scar on his back. One by one we straggle to our feet and walk back to our barracks, silently. The moon makes long, emaciated shadows of our arms and legs. We look like dead men walking.

That is one reason why I am not present at the Memorial Services today. I do not want to see the neat rows of markers, the insolent mockery of spring flowers. Instead, I see a generation of dead young men—the men who were willing to die—and who only asked to be told what they died for. [I cannot answer it. Can you?]

Only last week I stood on a huge platform and watched the graduating class of one of our high schools file into their seats, four hundred of them. They were clean and straight and tall. Unless we tell them the truth about war, we desecrate the graves we pretend to honor.

Our generation, or theirs, may not find the way out. But we can show war in its true light: we can train our boys and girls to find true fellowship with youth the world over; we can endeavor to marshall the schools, and the church to search for the answer; and we can strive to release them from the rule of the state over the dictates of conscience. Only as we are utterly honest with them, can we lay wreaths on soldier graves with clean hands, and honor them with pure hearts.

The second question was asked me by a man in Receiving Hospital. He was in the psychopathic ward. He lay there so quietly, I wondered why he was among those who no longer could distinguish between reality and phantasy. The interne had told me, "He's only here for observation. Thinks he's going to die. We can't find anything wrong besides long malnutrition, and we've fed him up. He's been asking for a minister. See what you can do. He's a good chap." As I looked at him lying passively in bed, I saw a man about fifty, with a square jaw and a good forehead. His voice was steady, but his eyes were like those of a dog who has been whipped and does not understand why.

"Are you a minister?" he asked me. I nodded. "That is good," he said slowly. "I have sent for you because I want to talk, and

I have no relations and no friends in this city any more." He paused and moistened his lips. "You will not be able to tell me what I wish to know. But I do not wish to die until I have said what is in my heart." A deft nurse came up with her tray of thermometers. He shook his head at her. "Temperature is no use now," he announced. When she persisted, he took the thermometer in his mouth, and waited while, with finger tips on his wrist, she eyed her watch. Then he began once more.

### Without Work the Heart Dies

"I am going to die," he remarked quietly. "Of that I am sure. I have been here two weeks, and I have thought very much. The doctors are puzzled—that is because I am dying of something they cannot see." He stared at me solemnly, his eyes begging me to understand what he was about to say. "I am dying because I have no work. I have worked all my life. Four years ago, work stopped. I walked hundreds of miles, saying, 'Give me work, I do not want charity.' I was proud at first. Then hunger took my pride away. I begged, I slept in alleys, I ate like dogs and cats eat. I am not a bum. I wanted work, not hand-outs." He closed his eyes for a moment: his forehead was wrinkled, as though he were trying to put his thought into clear words. "My friend," he pronounced slowly, "your body can live by hand-outs—but your heart dies. "Times are a little better just now. Many men go back to work, but not me. The employment agents say, 'I am very sorry but you are too old.'

"And now, I am already dead. My home is gone. I am no longer any use to anyone. Do you call it living to be fed like a prisoner?—to have food but no work? That is death." He closed his eyes again, and lay quiet for what seemed like a long time. Then he looked up at me again. "This is what I want to ask you before I die. When I came to this country from Breslau thirty years ago, I read your Declaration of Independence many times. It says we all have the right to life, liberty and the pursuit of happiness. I believed that. Now I know it is not true.

His long talk had tired him. Again those hopeless eyes had closed. He lay so long, that I thought he had fallen asleep. Then he said, without even opening his eyelids, "I wish you would say

a prayer—not for me—I am already dead. Pray instead that the young men may find work to do.”

Two weeks later I buried the man who died because he had no work to do. It was in the potter's field. We lowered him into an open hole, that was one-third full of water. No one will ever lay flowers on his headstone, because he has none. No one will ever hold a memorial service for him, and the thousands of men like him, who died—not because they were starved—but because our economic system had no use for them and told them so. They found out what this man told me, “My friend, your body can live by hand-outs, but your heart dies.”

And I thought again of the high school graduates of last week. What did the speaker tell them? I do not know. Did he tell them that not long ago in New York City alone, six hundred and ten engineers, almost a thousand teachers, and three hundred and seven accountants were on the relief rolls? Did he tell them that in the United States thirty per cent of the chemists and fifty per cent of the engineers were unemployed? Did he tell them that our present economic system is failing?

Unless on this Memorial Day we tell our young people the truth, we have no right to hold a service. Unless we are willing to face the ugly facts, and, under God's guidance, to pioneer a new path, as our ancestors pioneered, any observance of the day is a mockery.

That is why I shall stay at home this afternoon remembering these two friends of mine; the young Canadian Lieutenant, and the old man I met at Receiving Hospital. I think of them and their questions—questions no one of us can escape. One of them was bayoneted in the Argonne, taking his perplexity with him, leaving his question for us to answer. The other sleeps in the potter's field, too weary even to remember his bewilderment, leaving his question for us too. I cannot answer them, nor can you. Our generation may not find a way out; but we dare not commit the new generation to our failure. Of this I am sure; unless we face the future humbly, penitentially—sacrificially—our lips should be sealed.

## *In Memoriam*

***“Let us unitedly seek forgiveness—***

*for the self-seeking national ambitions, the economic competition and the injustices that have been breeding the germs of war; for our proneness to suspicion of other peoples, to fear and ill-will;*

*for our lack of trust in the redeeming power of love and our delusion that we can have security through reliance on great armaments and military force;*

*for our blindness to the truth of our Lord's words that ‘they that take the sword shall perish by the sword’;*

*for our apathy toward the constructive agencies of international cooperation through which a new world order might be achieved.*

***“With hearts thus purified and with a heightened sense of the sinfulness of war let us join in united intercession—***

*that all of Christ's people in every country may have a fresh vision of God's purpose of righteousness and reconciliation and peace for the world;*

*that there may be a courageous determination among all peoples to resist the ominous drift toward war;*

*that all may be willing to pay the price of peace in intelligent efforts to create a public opinion that will demand the settlement of international disputes by peaceful means;*

*that those who for the sake of selfish profit would foment hostility among the peoples and see the world drenched in blood may be restrained;*

*that to all who hold positions of responsibility in government the guidance of God may be given to formulate policies that shall make for peace.*

*that in their own lives Christians may so truly have the spirit of peace that they can be co-workers with God in building a peaceful world.*

***“‘And let the peace of God rule in our hearts, to the which also we are called in one body.’”***

## Must We Fight?

BY E. LANSING BENNETT\*

**A**LL free governments in the final analysis are governments by public opinion. Ruling bodies may be despotic and leaders autocratic, but consciously or unconsciously it has always been the undertone of public sentiment that has influenced their actions. Modern rulers will not last long who deliberately ignore the will of the majority of citizens.

The American people can have anything they want—if they want it sincerely enough. The American people can have lasting peace with other nations if they really desire it. Unfortunately, the prevailing attitude toward international relations on the part of thousands of our citizens seems to be that of indifference. They say, "War is a racket, what can *we* do about it?"

Such an attitude is hopeless. Allow me to make some practical suggestions in answer to that question.

### *First—We Can Stop Glorifying War.*

There is nothing glorious about it. Ask the men who went through the last one. The record is not a pleasant one. Ten million killed. Twenty million maimed and wounded. Ten million civilians dead from pestilence and privation. Nine million orphans and five million widows. At a cost of 400 billions of dollars, or 9 million dollars an hour for four years. What's glorious about that? Visit any of our veterans' hospitals and see for yourself.

### *Second—We Can Keep Informed on World Conditions.*

With the radio, the modern newspaper and news reel there is no excuse for indifference or ignorance. Balance the bright side against the dark. You know that there is a war in Ethiopia, that the British are in the Mediterranean, that Japan has withdrawn from the London Naval Conference, that Germany continues to arm to the teeth. Are you also able to discuss the Kellogg Peace Pact, the International Labor Office, the neutrality legislation of the U. S., the embargo on arms and ammunitions and the National

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Munitions Control Board? What do you know about the outstanding organizations for peace in your own land? Let us be intelligent and keep informed.

*Third—We Can Educate for Peace.*

“The world situation is a race between education and catastrophe.” Masses fight from emotional and sentimental reasons. Support of the war system is promoted by little groups of selfish men who by clever manipulation of the political and economic strings arouse the fears of the people and appeal to a false patriotism. But it is the people who do the actual fighting. The only possible way to balance this false emotionalism is by education. Thinking people are not so easily carried away by the propaganda of war racketeers. We have only begun to touch the fringe of peace education in our schools and churches.

*Fourth—We Can Work for the General Reduction of Armaments.*

The recent and rapid rise in the military budgets of practically all the nations must be curbed if the world is to be saved from disaster. Arming to the teeth to prevent war has never in history accomplished that purpose, but just the opposite.

Don't misunderstand me. I am not a pacifist, for the reason that I believe in national defense. Certainly, the United States must have an Army and Navy. But when a President signs a \$460,000,000 Naval Appropriation Bill, and a \$401,000,000 Army Appropriation Bill, it is time to call a halt. It is a crime to spend a billion dollars a year on military defense while education and public health and industry go begging. An Army and Navy for defense does not mean that our marines should be landed on foreign soil to protect the business interests of selfish American corporations, nor does it mean that the United States is responsible for foolish American citizens who insist upon traveling upon the ships of belligerents in war zones during war time. A billion dollars a year is not needed for mere defense, and it's time the people said so!

*Fifth—We Can Take Our Religious Life More Seriously.*

Protestant, Roman Catholic or Jew, there are those who say that

it's human nature to fight, and since you can't change human nature we must always expect to have wars. I deny that. If I believed for one minute that it was impossible to change man's natures, I would get out of the Christian ministry tomorrow. God *can* change human nature, but we have ignored God in America.

Why do disarmament conferences fail? Because they are an attempt to change men from without. The only possible way to change men is from the inside. Men's hearts need to be changed, and only God can do that. When the citizens of our world give God His rightful place in their hearts and are wise enough to raise up a new generation of youth who honestly love and serve him, then we'll be getting somewhere, but not before. Take your religious life more seriously if you would prevent future warfare.

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### **GREAT SCOURGES MUST BE CONQUERED, SAYS PROMINENT PHYSICIAN**

John Graham Wilson, M.D., of the Pennsylvania State Hospital at Norristown, as quoted recently in the Norristown (Pa.) *Times Herald*, says:

Adults as well as children must be taught that the great scourges of mankind are war, alcoholism, syphilis and tuberculosis. These scourges can and must be swept off the earth. Civilization cannot endure unless they are stamped out. They cannot be regulated or licensed, and they cannot be quarantined or restricted to certain areas of localities, and people cannot be vaccinated against them, and prophylactic serums and anti-toxins will not cure them. They not only kill, maim and destroy the living but they deform the bodies and weaken the intellect of generations unborn. They are the primary and direct progenitors of the idiots, imbeciles and other defectives. They seldom attack the aged and infirm. They destroy the fathers and wither the growing child in its mother's womb. They gather in their deadly embrace the young and the vigorous, leaving the weaklings and defectives to reproduce their kind. They leave a trail fraught with disaster and poverty wherever they rage.—*Union Signal*.

# The Supreme Importance of Christianity

BY DALE H. MOORE\*

THE human race *is* incurably religious. There are many kinds of religion, and within each there are numerous divisions. But because a religion must meet the needs of men and women, we are concerned here to inquire into the adequacy of the Christian religion and of the Christian church for the lives of people today. If it seems not to be adequate, then, let us, even with great labor and trouble, reform it in such a way that the purity of its ideals may be kept intact, and the beauty of its blessings may be universally recognized.

## The Present Challenge to Christianity

In the religious world, there are those who stand up and protest vigorously against the lack of vitality in the Christian churches. Not so very long ago, there was one, Soren Kierkegaard, who, during a stormy and unhappy life, denounced, not Christianity, but its official representatives. Dramatically, he pointed out the impressive spirituality and the lofty ideals of Jesus, and compared them with the pettiness and jealousy and pride that were, too often, characteristic of the Christians whom he knew.

Kierkegaard's work was taken up later, in a way, by Karl Barth who, more than any one else in the world today—unless it be Kagawa of Japan, the outstanding exponent of social Christianity in the far East—is stirring people to a consciousness of the tremendous significance of the Christian message. He is never content with a religion of peace and comfort alone. He arouses the Christian with his flaming words to the importance of an active choice of Christ and of all that he stands for in a reformatory sense in the field of religion. He drives people back to their Bibles, because *there* is recorded the supreme revelation of God to man,—Jesus Christ, the Logos, the Word of God, God in human

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\* Assistant Professor of Religion, Lafayette College, Easton, Pa.

society. It is a critical matter for the individual whether he knows Christ, or does not know him. It is a matter of supreme importance that he choose to follow him.

### What Do Men Need?

What, then, are the religious needs of men and women? They are many and various. Mostly, they are concerned with the significances of life and death and what God can do for man.

In the Middle Ages, people were concerned with other-worldly matters. There was one thing in religion that they hoped for more than anything else—heaven. There was one thing that they feared continually—hell. They were mostly ignorant and superstitious, and their hopes and fears led them into all sorts of magical practices. The teaching of the church was that there was no salvation except through the sacraments and the intercession of the church. Outside of that institution, damnation was sure. So, for the most part, people were as loyal to the Christian church as they were, through fear of the consequences of disloyalty.

Later, in the Protestant churches, for a long time, the end of religion changed but little, although the means used to gain that end were different. Then, gradually, men came to recognize the wider application and usefulness of religion. Christ did not come solely to show men how they could be sure of getting to heaven; but, more importantly, to lead them into a new life that would be rich and sufficient in itself.

What satisfied the medievalists in the matter of religion, will not satisfy us today. Superstition and ignorance go hand in hand. But, where ignorance is, to a certain extent, removed superstition is no longer satisfactory. A higher and deeper form of religion is necessary for a period of enlightenment. Fortunately, Christianity has not lived and died with any particular form or interpretation. If it had abided by the single interpretation that I have mentioned, it would, at the present time, be dead, or the property of a small and unenlightened group. It would have been sterile, useless, even a matter for scorn. Thank God, we have had many reformations of old doctrine and many rediscoveries of Jesus Christ since those years.

The great need of people today in the matter of religion is to receive spiritual nourishment for spiritual wants. Men and

women recognize how they may satisfy their physical appetites. They are not always able to understand, let alone to satisfy, the demands of their spiritual natures. That is the business of religion. And religion is succeeding or failing, according as it does encourage and direct the latent spirituality of the human race.

The Christian religion, like all religions, is concerned with man's spiritual wants and their fulfillments. It has little to do with man's selfish desires or petty nationalisms. Whether Adolf Hitler's nationalized religion in Germany is a success or a failure, from the administrative point of view, it is almost sure to be a failure from the spiritual point of view. For a church is more concerned with ministration than with administration, and its spiritual integrity, yea, even identity, may be lost in the subordination of religion to a political system.

### Contributions of Christianity

The principal spiritual contributions of Christianity to the fulfillment of man's needs are, in the first place, *love*,—love for all men. The spiritual quality of love is recognized by Jesus Christ as the distinguishing mark of a true religious idealist. A man fell among thieves and was badly beaten. The official representatives of religion passed him by. The good Samaritan stopped and helped him. Regardless of the name, the good Samaritan was more truly spiritual than were the others. We sometimes forget this lesson. We should not do so. Paul did not: "For though I speak with the tongues of men and of angels and have not love, I am become as sounding brass or a tinkling cymbal."

A Christian citizen of the Kingdom of God has also *the spirit of forgiveness*, always, regardless of the injury. "Not until seven times, but until seventy times seven." Forgiveness, even for one's enemies. Jesus promised forgiveness to those who honestly repented and who had themselves a forgiving spirit; "Forgive us our debts, as we forgive our debtors." On the cross, in the midst of great pain, Jesus turned to God, and said of his enemies, "Father, forgive them." We cannot hurt, or harm a person if we have that spirit. And it is of the utmost importance that we do have it.

A Christian is interested in *peace* and *good will*. If every one were Christian, there could be no violence, for a Christian does not retaliate. He forgives and keeps the peace.

The follower of Jesus Christ has a humble spirit, quite devoid of false pride. Let us view our own lives, see how often our pride is hurt and read to ourselves a lesson.

The great spiritual needs that Christianity can meet and completely satisfy are the deepest needs of a human race that has come to recognize the highest ideals, without yet having the power to live up to them.

### **The Goal of Christianity**

From the viewpoint of a thorough-going religion, however, even these great spiritual qualities are not the ends of religion. They are the means by which the Christian achieves the final goal of Christianity.

That goal involves, first, *a recognition and a knowledge of God*, a God who is not a philosophical concept, on the one hand, nor a far-off, feared potentate, on the other. He is the God who works for unity and harmony in this universe of his creation. He is the Holy Spirit of God, promised to the Christian church by Jesus Christ. He is a God concerned only with the vital truth which all men must seek and hope to find. He is not satisfied that his people should be simply comfortable. He would make them uncomfortable, if they are not living to the utmost of their spiritual capacities. He wants man to be so concerned with the spiritual life that he will never rest in his effort to know God and to help his fellow-men. "Even though I give my body to be burned," it does not matter. This is made easy for Christians, because they see God revealed in a man, Jesus of Nazareth. Follow Jesus and you will find God. He will make of us new men and new women. He will form for us new relationships and new lives. Through our recognition of these truths, we shall know further, as Karl Barth would say, that God "establishes the righteousness of heaven in the midst of the unrighteousness of earth; and he will not stop nor stay until all that is dead has been brought to life and a new world has come into being." If our religion can do that for us, it will remain vital, even though the world be turned into chaos.

In the second place, the Christian religion *fulfills the hunger for life, for eternal life*. Not eternal life in the older sense of a reward or a punishment for the type of life lived on this earth. But rather, the spiritual recognition of the greatness and the

goodness of God, at this very moment, and the participation in the will of God, here and now, eternal life of the highest order. That, again, has been made possible through the revelation of Jesus Christ. For, in him, the life of eternity was brought into the life of time, and he lived in both at once. We can try to do the same, as we follow his way and teachings and strive to become like unto him.

These are religious needs of the first importance. All of them, and more, the religion of Jesus can satisfy, when one interprets it properly, when one has a concern for the inwardness of religion rather than for the church as an institution, when one forgets oneself as one loses oneself in God, when, here and now, temporal things pass for us into matters of eternal significance. Then, does Christianity take on a new glory. Then, it stands out as a beacon light of certain guidance in an age when perplexed men need such a certainty. Then, does it make men and women into true Christians, followers of Jesus Christ, whithersoever he leads them, in this world or another.

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## *A Dialogue*

A (for peace): *"For settling disputes or international problems the method of war is inexcusable."*

B (for war): *"But most pacifists give the impression that they care more for peace than for their country's territory, liberty, or honor."*

A (for peace): *"That isn't true of us. What is true is that we entirely distrust military methods particularly for the defense of spiritual things such as justice and liberty."*—*Peace With Honor*:  
A. A. MILNE.

## What Lies in Clinical Training?

BY SEWARD HILTNER \*

**W**E COULD go on for hours, as we did in truth throughout the summer—getting next to the needs of people; gaining insight into how to meet those needs, into the resources we as ministers have that we can use, into the stage with some people where we must leave off and physicians begin, and in others where we as spiritual mentors can do what physicians cannot; and finally, coming closer. I believe, to learning in a practical way how better to carry on the work of the Master who came that they might have life and have it more abundantly.”<sup>1</sup>

One student of the Council for the Clinical Training of Theological Students concludes in these words his evaluation of what his training has meant to him and to his future ministry.

An older student, with four years' experience in the pastorate, says that clinical training gave him “a sense of the seriousness and complexity of human life, a more vital concern for persons, and a broader human sympathy.”<sup>2</sup> It taught him “how better to help people face their problems,” and gave him “a more basic understanding of human nature and mental processes.” And through it he saw more clearly “the close relation between religion and medicine.”

The Council's program is one of service as well as education, service for which there has been abundant appreciation wherever the work has gone. “Patients frequently look forward with pleasure to the advent of theological students, remembering that in the group of the summer before they found some one who would not only play ball with them, but who was an interesting and interested friend,” says one of the Council's most experienced Theological Supervisors.<sup>3</sup> “Employees,” he continues, “from staff to nurses, are usually stimulated by the presence of students.”

The Council has behind it eleven years of experience in the first-hand training of theological students in work with people. It aims to help students to understand how human nature develops,

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\* The Rev. Seward Hiltner is the Executive Secretary of the Council for the Clinical Training of Theological Students, 730 Park Avenue, New York City. He will be glad to send further information with reference to the Council upon request.

to learn more effective methods of working as pastors to people, and to teach ways of cooperation with other professional groups in meeting the real needs of struggling human beings.

An interdenominational body, the Council has cooperative relationships with thirty-two theological schools, and has given training to more than 225 students. It places students for minimum periods of three months in mental hospitals, general hospitals, prisons, and children's schools, where their program of education is carefully guided by a trained Theological Supervisor as well as by Supervisors from the institution.

Some of the problems underlying the relationships between religion and medicine, and the ways in which they may help each other, are being worked out by the Council in its training centers. It is sponsored by prominent leaders in the fields of medicine, theological education, and the pastorate, as well as by laymen.

The Rev. Wayne L. Hunter, now acting as Chaplain at the United States Industrial Reformatory in Chillicothe, Ohio, had two years of special training with the Council to help fit him for this position. He is working under the joint sponsorship of the United States Department of Justice, the Federal Council of Churches, the Council for the Clinical Training of Theological Students, and our own Board of Christian Education. Mr. Hunter reports, "The opportunities I am finding for real service are even greater than I had anticipated, and I am more than ever grateful for my clinical training."

Nothing can be of more practical value to a clergyman than a knowledge of what is happening in the minds and feelings of those who address him as pastor. To assist in giving this understanding, with a better knowledge of how spiritual resources may be effective in helping people, is a worthy endeavor. The Council has made a very significant contribution in this direction, and it is to be hoped that the work may be extended to new centers of usefulness.

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<sup>1</sup> R. H. Beaven, "My Summer in a Mental Hospital . . ." *Social Welfare*, March, 1936. p. 40.

<sup>2</sup> S. Paul Schilling, "The Value of Clinical Training in the Ministry." To be published in *Christian Education*, June, 1936.

<sup>3</sup> D. C. Beatty, "What Theological Supervisor and Students May Do for an Institution." *Summarized Report of the Sixth Annual Conference of the Council*.

## Answering Youth's Questions in Alcohol Education

BY BERT H. DAVIS\*

**I**F YOU would serve youth in modern alcohol education, answer youth's questions. You will find the queries centering not so much on the chemical nature of alcoholic beverages or the extreme consequences of self-indulgence. The emphasis is distinctly personal. Youths are asking, each for himself, such questions as these:

"What should be my attitude toward a room-mate who drinks?"

"When my 'best girl's' father wants me to 'lift one' with him, how shall I handle the situation?"

"Would a few drinks of beer now and then do me any real harm?"

"Without hurting Father, who drinks with business associates every day, how can I tell him that I am quitting and won't hereafter drink with him?"

"Should I 'go around' with a boy who sometimes takes a little beer? He doesn't want me to drink."

Youth pays you a compliment when it asks such questions. You as a church or church school leader have been ticketed as one who as an adult or an older young person can bridge some of the gaps between the two generations. You have the status of a counselor, an older brother or sister, who is willing to share wisdom and experience with younger persons without expecting that in all cases your counsel will be scrupulously followed! But youth wants your vote on these questions, else you would hear no more of these subjects than many of the parents and neighbors and employers of young persons now hear.

Without suggesting how these questions should be answered, may I indicate how one movement or national program, thus far better known among public school men and women than in the church schools, is helping youth to answer its own queries?

"Show Me Tours" is the term Allied Youth applies to social

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\* Editor, "Religion on the March," a news service, Utica, New York.

sightseeing undertaken in the search for alcohol facts. To "take facts alive" groups of young persons and an adult counselor set out to examine the situation in their own neighborhood, here and now. The trail may lead from the traffic court to the jail, with a pitying glance at the sobering-up ward in the general hospital. A heart-to-heart talk with police chief or matron may indicate how greatly repeal has added to the "has-been-drinking" casualties among drivers and pedestrians, persons involved in industrial accidents, participants in street brawls and domestic strife. Some Allied Youth local tours have included the alcoholic ward of a hospital for the insane. In one city housing several insurance companies, there is a standing invitation for Posts to visit exhibits and graphic files of data, all bearing upon alcohol in modern life.

Returning from one such tour, a newer member of a Post mentioned that "after all the risks of life are greater today." He was not quite convinced that the risks added to human life by alcoholic beverages justified the fuss being made about them.

Fellow members were quick to correct the impression.

### Face Risks—Avoid Handicaps

"We expect to face risks," said one raw-boned chap, characteristically the least vocal of the group, "but liquor loads us with handicaps. We fellows to-day have to buck against the job shortage, fewer opportunities, a town that has stopped growing. Why take on another handicap that we can avoid?"

Time after time, youth itself rises to the opportunity of setting aright its own generation in matters of this sort. That is why the mere teaching of facts about alcohol, unless accompanied by free and frank discussion and the opportunity to ask hard questions, may seem illy to repay the time that the teacher or leader puts into preparation.

Allied Youth procedures and materials have appealed not only to thousands of young people but to an increasing host of public school administrators because this principle of self-education is so well practiced. Said one Pacific Coast educational administrator to his assistant, as the plan of the youth-led expressional program of the Posts was placed before them: "Isn't this exactly the thing we have been eager to see someone do in alcohol education?"

Beyond the answering of youth's questions in progressive textbooks, the sightseeing tour procedure, and frank youth discussions, the same program offers another valuable suggestion. Do you recall when, with the advent of prohibition, there was much talk of alternatives to the saloon, substitutes for the companionship found in the barroom? Nothing came of this; it was talk!

### **Fun—Without Alcohol**

But for youth groups that otherwise might be attracted to the liquor-selling parties and dine-and-dance places, numerous neighborhood and school Posts of Allied Youth have been producing the liveliest and most original parties and social events of their communities. Each such gathering is a vivid demonstration of the fun and fellowship to be had without recourse to alcoholic drinks. Each such party refutes the impression many well-meaning young persons have that "you have to use liquor to chase away gloom!"

"Surely there are virtues in other programs of alcohol education," more than one reader or listener has commented. I heartily agree. On all sides we see instances of straight thinking and originality in action designed to make dry ways more attractive to youth than the outmoded "wet party."

Whatever approach a church and its school choose, I strongly urge that the leadership be ready to meet youth's questions with realism and with provable facts. If the questions are of the type I have quoted—personal and practical, not in vague generalities—be especially thankful for your opportunity and determined to make the most of it. Then, to teaching add wherever possible opportunities for youthful fact-finding and for demonstrations of alcohol-free good times. Here we deal with fact—not theory.

Such programs to-day are winning to pledged abstinence the children of drinking parents. The method holds the seeds of widespread applicability—and beginning thus realistically with youth groups it should be possible to prove to growing hosts throughout America that alcoholic beverages are to-day a handicap, unnecessary and in poor taste, damaging to health and fitness, of no lasting value in social life.

# Why Young Men Come to Prison

BY HERBERT J. BRYCE\*

**E**IGHT years as a chaplain in the Marquette Branch Prison has made possible thousands of contacts with boys behind the bars and has helped me to understand as never before why Uncle Sam's crime bill runs between 12 and 17 billion dollars a year. The vast array of felonies upon the weekly calendars of our Criminal Courts represents an imposing cross section of America's youthful millions, and it is one of the startling facts of our day that these youth are largely responsible for the enormous cost of lawlessness throughout our nation. Most of them are in, or just out of, their teens—poor, blind, ignorant, misled, unfriended and emotionally unbalanced children, some of whom (to quote the words of Robert South) have "not so much been born into the world as damned into it."

Armies of words have been written in recent years regarding youth and crime, and reams of remedies have been prescribed for the disease of lawlessness that is striking at the very vitals of the state. It is difficult, therefore, and perhaps impossible, to write anything new upon the subject. And yet it may be that here, as in some other matters, the thing that is needed is not something new but a new emphasis upon the old, to the end that thought may cut channels of conviction and be translated into action.

## America Needs Homes

So many of these young fellows who come to this stone and iron barred city, which we call a "House of Correction," come to us because they were not born right, for they were born in a house that was never a home. There was a man and a woman there whom they called mother and dad. There were furnishings such as a nobleman was stranger to a century ago. There was food and warmth and a bed—but it was never a home. It was only a boarding house that resulted from a careless and perhaps a love-

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less marriage between a young man and woman two decades or less ago. Marriage—disillusionment—divorce—a stepfather or stepmother—a lack of sympathy and love for the children. Then came the lure of more congenial company, and then the primrose path—but now . . . a felon's cell. That is the picture as I have seen it through conversations with many of the boys.

America needs homes! But unless we do more than we have been doing to defend the marriage altar against the crime of hasty, ill-advised and undesirable unions, we are going to keep up the over production of so-called homes, from which issue children who are cursed with the lack of those moral and spiritual qualities which only true homes can contribute to the lives of children. In home, school and church we need discussion more on the fundamental theme of preparation for marriage. Such instruction will strike at the very root of the growing evil of divorce and also at one of the main roots of crime itself.

America needs homes in which there is reasonable discipline. The "old hickory" is passé, and so, very largely, is the discipline of which it was a symbol. I recently read an article bearing the title, "America, the Land of Obedient Parents." Thousands of the boys behind the bars are from homes where discipline has had no place. Children are permitted to go in and out and find pasture for their whims and desires wherever and whenever they please. It was Humboldt who said, "What we would have in the state we must first have in our public schools." He doubtless would have said the same regarding the home. Of this we may be certain that there is a very vital relationship between moral government in the home and moral government in the state. If children revolt against authority in the home and are allowed to get by with it, why should we be surprised at the growing revolt against government?

### **More Christian Education Needed**

What price ignorance! If the statisticians are right no less than 71.2 per cent of our prison inmates have had only a meager education. They tell us that in our so-called reformatories 10 per cent of all offenders over sixteen years of age never went beyond the fourth grade. Sixty-five per cent of our prison population in the United States is composed of offenders under twenty-one years

of age, and the vast majority of them have never been the beneficiaries of our educational enterprises. Is not compulsory education one of the safeguards of a democracy?

But we need to remember that the education of children and youth must not only be an education of body and mind but also of the heart. We must see to it that they are sent to school on the moral and spiritual side. We must have education with God in it. Young people need to know more than the scientific principles of God's world; they need to come under the impact of the great moral teachings of His Word.

### Unemployment and Crime

From numbers of other reasons why young men come to prison I have time to deal briefly with only one other. It is said that in this great land of opportunity there are at least 2,500,000 young people looking for work. There are no jobs for thousands but there are a thousand and one temptations, and the strength of the temptations is greatly increased by the continual flashing of the comforts and luxuries of others before their eyes. Is it any wonder that so many boys are tempted to get dishonestly what our economic situation prevents them from securing by honest means? With the causes and the solution of the present unjust conditions, I must leave it for others to deal.

There has been no consideration in this article, as perhaps there should be, of the great responsibility resting upon the church in the matter under discussion. Christ came to seek and to save that which is lost. Observation leads one to seriously question whether many churches are really doing much of either. We open our doors and invite them to come, but does the average church worry very much about it when they fail to come? And when they do come—these future American citizens—to our Sunday Schools, we lose a large percentage of them when they reach the age of sixteen. Can it be that the church is not really wooing and winning the hearts of children and youth to Jesus Christ—that we are actually not seeking and saving the lost, or that we don't really believe any longer that they are lost?

## The Family

BY WM H. ELGES\*

THE problems which face the race to-day and those which will probably face it to-morrow are vastly different from the issues of a few generations ago. Then, men who served society best navigated uncharted seas, meandered across the broad prairies, forded treacherous streams or pierced the primeval forest. The measure of their success in meeting the dangers of frontier life was determined by the ruggedness of their physique, by the amount of resourcefulness that they could command in meeting the harsh experiences and by the grim determination that they could exercise in subsisting upon the meager supplies of food and clothing and insufficient shelter against the elements.

Our problem is to master the art of cooperative living. And the need for its solution presses more heavily upon us than it did on any previous generation, and probably the need for its solution will become more acute as the years pass. The need of mastering this art is evident in the clash of race and color, in the maladjustment of capital and labor, in the friction among the industrial groups, in the conflict created by the rapid strides made by communication and transportation, by the pressure of overcrowded population for new outlets, by the mismanagement of large corporations and by the handling of the tools of production. In all these activities team work is required comparable to which the barn raising, the threshing crew and the neighborhood butchering are mere child's play. These simple forms of cooperation are dwarfed into insignificance by the requirements of modern industry and commerce such as the operation of trains and sea going vessels and the erection of skyscrapers. We need the social attitude when operating the radio, when passing through revolving doors and when we drive upon the highways and woe be to those who have not cultivated it.

The success of every social group and of society as a whole depends upon the socialization of the individuals who compose them.

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Not only is the present state of civilization dependent upon socialized individuals but all the progress from now on will be measured by the degree of success which we attain in socializing our children. We are just beginning to explore the possibilities of a society composed of beings who are socialized even to a moderate degree. Some students conclude that there is scarcely a limit to be placed on the possibility to which life can be bettered by harmonious human beings.

The long period of human immaturity, the high degree of impressionability make the family the most potent of all social institutions in shaping the life and determining the destiny of the race. It is the matrix in which society determines the form and character of its future members. If society fails to direct child life while it is plastic and formative unnecessary strain must be thrown upon its other institutions. The family is a model in miniature of society at large, an epitome of social life, a structure of the social organism. In the home a beautiful intimacy is exercised and the deep seated instinct for response is promptly met. Here kindly criticism for failure is tenderly administered and graciously received. The family provides the most favorable opportunity for development in loyalty, sympathy, altruism, obedience to authority and respect for property and rights of others. Here we are trained in brotherliness and learn how to adapt ourselves to varying situations. One has on one side a big burly brother, on the other a tiny baby sister. Here is a stern father, there a tender mother. And the environment is constantly changing. What an adjustment is required when the first baby comes and then when it must give place to the second. Then there is the problem of emerging youth and the breaking of home ties and when death comes all must adjust themselves to a great void. The family provides social training which is the world's greatest need.

The family affords an occasion to work out our theories on a small scale. It affords suitable surrounding for experiment in cooperative enterprises. If family life is successful its members are admirably fitted to assume wholesome attitudes when they enter the wider relationships which modern life requires. Here we learn the difficult art of identifying our interests with the interests of others. To thrust individuals into an intricate social

order without any preparation in social attitudes is to place them in an environment to which they cannot adjust themselves which means failure if not delinquency and crime. And if men cannot be socialized in these simple relationships of family life it is futile to think that they can adjust themselves to the larger and more complex groups. As the veins of a leaf are somewhat similar in form to the branches of the tree of which they form a part, so the requirements of successful family life are almost an exact replica of the demands that a satisfactorily working social order will make on those who constitute it.

This institution upon which society depends is seriously threatened. The prevalence of divorce is but an outward symptom of serious maladies. The industrial revolution has made it difficult for the family to survive. Compare the old homestead where so many activities were carried on to the modern flat where scarcely any work is done. Nearly all property with which city dwellers come in contact with, is publicly or semi-publicly owned. Houses, factories, office buildings, theaters, as well as fuel, light, water and transportation facilities are owned by strangers. All this creates a strong tendency toward communism.

The different members of the family not only separate to do their work but in search of recreation as well. Seldom does the entire family go to one place for entertainment. Mother has her social club and father his lodge, while the boys and girls go the places that interest them most. The family disintegrates and the home deteriorates to a mere shelter of heterogeneous individuals rather than constituting a social unit. Some sociologists tell us that the home is rapidly passing and other institutions will take up the task of rearing children.

The second enemy of the home can be designated as strictly economic. M. M. Knight who has given considerable study to this problem distinguishes between the family which is blessed with one child or more and the companionate which means the union of a man and woman formed only for convenience and companionship. Statistics reveal that children are a powerful factor in cementing family life. But the economic conditions of modern life are such as to discourage the family and encourage the companionate. In the old home children were an economic advantage. Now they are an economic liability. The responsibility of parent-

hood, it is suggested, might interfere with a career or success in the business world. Many landlords refuse to rent to families having children. The prudent do not increase as rapidly as the ignorant and the poor. The capable should be propagated while the unfit should be restrained. The late age at which education is complete postpones marriage and so mitigates against the family.

Great as these material dangers are the supreme peril that threatens the existence of the family does not lie in this direction. The main source of domestic instability is not economic but moral. This is verified by the fact that divorce is more common among the wealthy than among the poor. Impurity and selfish interests that degrade marriage and think of the family as an arrangement for personal convenience have always been the deadliest foes of the family. "A philosophy of sordid individualism that sees in marriage nothing but a temporary contract to be dissolved at will should be stripped of its fashionable affrontery and branded for what it is,—a direct thrust at the most sacred of social institutions and a reversion to barbarism." We cannot have the social advantages that grow out of family life without sharing its responsibilities.

Another enemy of the family is the inability of the average housewife to use her leisure time advantageously. Many modern women who are very largely relieved of housekeeping duties give their leisure almost entirely to personal pleasure and often become the victims of all sorts of fads and quacks that seek to prey on them and their husbands' pocketbooks. In many cases their lives are so flippant that they refuse to face the obligations of any serious task. They become parasitic, spoiled by the leisure at their command that they do not know how to use with profit.

If the family's contributions to society are as important as has been indicated and if the dangers are as real as have been suggested then every effort should be put forth to preserve its integrity and maintain its sanctity.

The family was unstable among primitive peoples but promiscuity and the conception of marriage as a convenience has long been abandoned by enlightened people. On this matter Jesus was clear and specific. Those who think of marriage as a purely personal matter between two parties to be broken off at will are in accord with savages but advanced peoples have thought of it as

a relationship in which the state has a very vital interest.

Family morale and stability will rise as it thinks less of its own interests losing itself in causes outside itself. Morale is high or low depending on the worthiness or unworthiness of the aim of the group. We would not expect the morale of gangland to be as high as an army "fighting to make the world safe for democracy." Groups with relatively unselfish aims seem to be able to command greater enthusiasm and permanency than groups with low aims. Benjamin Kidd in his "Science of Power" says that if a group has a sufficiently high ideal it is impossible to measure the self subordination and self sacrifice which the members will endure to attain it. The possibilities of collective action are far from being realized. This is the principal science of modern civilization to the mastery of which we will in the future bring every resource at our command.

Parents who have a high regard for their heavenly Father are likely to command the respect and obedience of their children. "He rules best who first learns to obey." To expect children to respect us when we recognize no power above us, to whom we pay homage, is idle. And let no worship be carried on unless it is done in absolute sincerity for who is quicker to detect a false note than a little child?

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People who attach great value to recent laws compelling educators to take an oath of allegiance to the Constitution of the United States of America should note that for many years it has been necessary for office holders to take such oaths and then scrutinize the results. Compulsory verbal support of the Constitution is not always an effective method for producing moral integrity.—J. A. S.

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## Purpose

A life without a purpose is a languid, drifting thing. Every day, we ought to renew our purpose, saying to ourselves: This day let us make a sound beginning, for what we have hitherto done is nought.—*Thomas à Kempis.*

## Current Films

*The estimates of films here reproduced are offered in response to the action of General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education. This selection includes recommended films only and represents approximately one-fourth of those covered by the National Film Estimate Service from which they are obtained. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).*

**Little Lord Fauntleroy** (F. Bartholomew) (UA) Practically perfect screening of the classic loved by millions for half a century, of the little American who fell heir to an English earldom. Freddie inimitable, cast ideal, presenting with compelling sincerity and truth this sentimental masterpiece.

For A: **Charming**

For Y: **Excellent**

For C: **Perfect**

**Country Doctor, The** (Jean Hersholt, Dionne Quintuplets) (Fox) Imaginative dramatization of Dr. Dafoe's life and work as obscure practitioner raised to fame by keeping quintuplets alive. Some cheap touches, highly emotional moments, and brief glimpses of the babies but mostly a very human, absorbing picture.

For A: **Good**

For Y: **Very good**

For C: **Doubtful**

**Prisoner of Shark Island** (Warner Baxter) (Fox) Notable portrayal of Dr. Mudd, rewarded for humanely setting Booth's leg by life imprisonment as Lincoln murderer. Unrelieved misery, suffering, bestial cruelty, gruesome surroundings. Final freedom by heroic service. Grim history, painful entertainment.

For A: **Strong**

For Y: **Possibly**

For C: **No**

**The Voice of Bugle Ann** (Lionel Barrymore) (MGM) Intensely appealing story of some very human people and the great part played in their lives by affection for and from a dog. Outstanding role by Barrymore, a sincere romance, an adorable dog, make fine emotional entertainment.

For A: **Fine of kind** For Y: **Fine of kind** For C: **Good unless too emotional**

**Last of the Pagans** (Mala, Lotus Long, Native cast) (MGM) Much pictorial charm and interest in simple love story of South Seas hero and heroine, separated when ruthless white men force hero into dread phosphate mines, but final reunion is won. Native dialog. English titles.

For A: **Good**

For Y: **Good**

For C: **Fairly good**

**Timothy's Quest** (Eleanore Whitney, Tom Keene, Dickie Moore, Virginia Weidler) (Para) Simple sincere little play, modifying the Wiggin novel somewhat, of little boy and sister in search of parents. Dickie Moore delightful for those who like their emotion strong. Love story rather incidental.

For A: **Good**

For Y: **Very good**

For C: **Good**

**These Three** (M. Hopkins, M. Oberon, J. McCrea) (U. A.) Expert production, finely acted by all, with amazing child part by Bonita Granville as evil, spiteful schoolgirl whose slanderous lies bring tragedy to three innocent people—one man and two girls. Credible, poignant drama of real merit.

For A: **Fine of kind**

For Y: **Good but mature**

For C: **No**

**Tough Guy** (Jackie Cooper, J. Calleia) (MGM) Exciting melodrama with much violence and shootings, and sentimental reform of gangster by runaway boy and dog incredible. But major content human and appealing, and Rin Tin Tin Jr's doings are utterly engaging. Typical Jackie Cooper role.

For A: **Good of kind**

For Y: **Good of kind**

For C: **If not too exciting**

**Her Master's Voice** (E. E. Horton, Laura Hope Crews) (Para.) Very light, deft farce-comedy about super-henpecked man who strikes for raise, gets fired, works for trouble-making aunt of his wife, and finally arrives as radio crooner. The fun isn't spoiled by Horton's "singing".

For A: **Laughable**

For Y: **Very good**

For C: **Good**

## Reference Materials

\* Contains good Reference List.

† Orders for items preceded by this mark and requests for information should be sent to the Department of Social Education, Witherspoon Building, Philadelphia. Order other materials from the Sales Agencies listed below, except where otherwise indicated.

**"Social Progress"**—This magazine should be in the hands of all church leaders. Subscription price 25 cents a year, 5 copies sent to one address, \$1.00 a year. Please use blank on page 32.

### The Alcohol Problem

\*Children and the Alcohol Problem—12 page pamphlet, single copy free.

\*The Junior and the Problem of Temperance—Junior Study Unit. Teacher's Edition 20 cents; Pupil's Edition 15 cents.

\*A Presbyterian Program of Temperance Education—A guide to pastors and leaders. Free.

Alcohol As a Food—2 cents each, 50 cents a hundred.

Alcohol, Its Influence on Body and Mind—4 cents.

\*Alcohol and the Liquor Problem—A worship and discussion program. 10 cents. Worship services printed separately, \$1.00 a hundred.

Have This Mind in You—A worship service. 12 or more copies, 1 cent each.

My Temperance Declaration—(A card to be signed), 2 cents each, 75 cents a hundred.

The Alcohol Problem—A Bibliography—free.

### Motion Pictures

\*How to Select and Judge Motion Pictures—Worth M. Tippy, 25 cents.

\*Better Films Councils—Worth M. Tippy. A manual for leaders, 15 cents. Declaration of Purpose (A card to be signed), 30 cents a hundred.

(Federal Council of Churches, 105 East 22d Street, New York City.)

Our Movie Made Children—Henry James Forman. Macmillan, New York, 1933, \$2.50.

### Peace

"WAR TOMORROW: Will We Keep Out?"—A Study Unit for Young People and Adults. Leader's Kit, including a copy of the text, 50 cents.

Additional copies of the text for members of the group, 25 cents each.

The Will to Peace—A worship service. 12 or more copies, 1 cent each.

\*Beyond War—A worship and study program, 10 cents.

Services of Worship for World Understanding and Peace—15 cents.

\*Program Suggestions for World Peace—10 cents.

†The Churches and World Peace—Walter W. Van Kirk. Free.

†Peace and International Relations—A Bibliography. Free.

My Personal Peace Pact—A declaration of purpose (a card to be signed), 2 cents each, 75 cents a hundred.

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### Sales Agencies

Philadelphia: Witherspoon Building

New York: 156 Fifth Avenue

Pittsburgh: Granite Building

Chicago: 216 S. Wabash Ave.

San Francisco: 234 McAllister St.